

THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, OCT. 1, 1908.

NEW SERIES VOL. X. NO. 40.

News in the Circle. Martin Ball.

Rev. M. E. Weaver leaves Marshall, Texas, and goes to Bryan. He says the outlook at Bryan is good.

Brother J. C. Smith was recently set apart to the Gospel ministry by the Jefferson City Church, Tenn.

Rev. J. W. Hundley, Cape Charles, Va., has been called to Pocomoke, Maryland, and will enter his new field at once.

Pastor Morris was aided in a great meeting at Cabot, Ark., by Rev. O. E. Bryan. 40 were baptized, half of them men.

Rev. H. W. Rockett preached at Houston last Sunday morning and night. Brother Rockett has resigned at Charleston.

Rev. J. E. Watson has resigned at Goddard, Kans., and accepted work at Belle Plains. He enters the new field at once.

This week Pastor Martin Ball is aiding Brother B. G. Haman in a meeting at Enid. The prospects are fine for a good meeting.

A Talpa, Miss., pastor, W. B. Holland, lately organized a church with 67 members, and raised \$2,000 to erect a church house. Good!

Rev. J. E. Skinner has just closed a very fine meeting at Trezevant, Tenn. He is pastor, and did all the preaching. 45 additions by baptism.

Rev. W. P. Hines has resigned the church at Lexington, Ky., and becomes Evangelist of the Home Board. He will enter the work October 1.

Rev. W. A. Gaines, Fries, Va., is rejoicing over a splendid meeting recently held. 90 received—78 by baptism. A mighty blessing on the church.

Pastor W. L. A. Stanburg has resigned the church at Gentry, Ark. His future plans are not known. He leaves the church in splendid condition.

Rev. E. T. Lincoln was assisted in a meeting near Ravendell, Ark., by his son. 38 additions—30 by baptism and several others approved for baptism.

Dr. Everette Gill, who was forced to leave the mission work in Italy, on account of failing health, has accepted the pastorate of the First Church, Danville, Ky.

The church at Devalls' Bluff, Ark., recently ordained Brother R. A. Robertson to the full work of the ministry. He will enter the Ouachita College, October 1.

Pastor C. J. Bentley resigns at Sylacauga, Ala., and moves to East Lake, for the

purpose of educating his children in Howard College. He will preach to contiguous churches.

The church at Charleston, Tenn., has just closed a gracious meeting. The pastor, O. F. Huckaba was aided by Rev. J. T. Early of Jackson, Tenn. 45 additions. 39 by baptism.

Rev. J. B. Hunt leaves the pastorate and accepts the Presidency of Lynnland College, Glendale, Ky. He has been a splendid pastor for sometimes at Sonora and Glendale, Ky.

The Baptist Standard presents a picture of a baptism which occurred at Brookland, Texas. 56 candidate were in the water at one time. The meeting was held by Evangelist M. O. Meader.

At Calvary Church, in Carroll county, Rev. B. G. Haman closed a meeting recently. There were 25 professions of faith and several additions. The Spirit manifested Himself in great power.

Evangelist W. H. Sledge becomes pastor at Prestonburg, Ky., and president for a time of Prestonburg Baptist Institute. He has done a successful work as Evangelist of the Home Board.

Rev. J. N. Chandler, Acton, Texas, is 80 years old. He is the efficient pastor of two large country churches. He recently aided Pastor Billington in a fine meeting at Bluffdale. 16 received for baptism. Where is the dead line?

Would it not be well for all the pastors in the State to make a concentrated movement this fall in the interest of The Record? Let us commend it from our pulpits and in private conversation.

Dr. Carter Helm Jones, Lynchburg, Va., has been called to the White Temple Church, Oklahoma City. He has been in Lynchburg only a short while and surely will not change now. In either field is a fine opportunity for doing good.

Brother Dulaney at New Prospect Church, Ark., who is 78 years old—having been in the ministry 50 years, had the assistance of Rev. J. T. Howell in a great meeting. 26 joined the church. 18 were baptized. The dear old pastor was made happy.

Pastor U. S. Thomaes, Jonesboro, Ark., has been called to Waco, Texas. It is thought he will accept. He has done a great work at Jonesboro. The Lord has blessed his labors as an evangelist, also.

Soon the splendid building of the First Church of New Orleans, Rev. C. V. Edwards pastor, will be dedicated. Dr. B. D. Gray, of the Home Board, preaching the dedication sermon. Baptist influence in New Orleans is increasing all the while.

Pastor B. G. Haman held a fine meeting recently at Williams' School house, near Carrollton, in which he did all the preaching. There were four additions—one a splendid young man who feels God has called him into the ministry.

The first Sunday in October is rally day for the Sunday School in Winona. We expect to have 400 present. A good program is being prepared by our peerless Superintendent, Arthur Flake, and his teachers. The school has outgrown the new quarters.

The Missionary Review says that 300 Catholic priests in France have led 300 congregations into a separate combination and stand for separation from Rome, and the establishment on the basis of the Gospel— independence for each church. That looks good.

My Field.

As reports from the brethren are in order, I take this opportunity of draping you a few lines from my part of the field. Ludlow was my first meeting. Brother W. S. Blackman, pastor, five members added and church much revived.

Next I was with the Cedar Grove people with good results for the Lord. Four baptized and church desirous of higher living, which we hope will be practiced.

On the 5th Sunday in August, my church at Lillian was given the strong gospel by our beloved Brother Sansing of Forest, who continued with us for five days. Results, 13 baptized, one by letter.

This week I have been with Brother Blackman at Tuscola. 5 baptized and church in much better condition. The Lord be praised for His blessings.

G. W. Nutt.

Antioch Baptist Church, Notice.

Let every member of Antioch Baptist Church, in Warren county, do his or her utmost to attend roll-call on third Sunday in October, answering to name either with a passage of scripture or other expression of experience. There are several important matters necessary to consider, such as straightening membership book, (placing on "retired list" such as live away, etc.), and adopting a "Church Manual," and discussing matter of helping our work in Bogue-shay neighborhood, where Brother Harvey Dana has been working so nobly, and whence came six members to be baptized last Lord's day.

Can we not expect every member present with a prayer on your heart and a song on your lips?

Morning service, 11 o'clock, sharp; dinner on ground; then roll-call and observance of the Lord's Supper.

We also expect to ordain deacons on that day.

Come and bring somebody with you.

Pastor.

Two Soliloquies.

The Miser.

I wrought with all the force I could employ:
To gain the yellow heap, my only joy:
Neglectful of the larger life of growth:
Enchanting thus I thought as child its toy.

The voice of widow fell on dullard's ears,
So keen my search for golden fleece, for years:

The years passed by and from me freedom fled:
Which being lost results in scalding tears.

A jaundiced eye sees not in vision clear,
So years of selfish getting interfere
With mind-illumination and impulses
greet;

My rain-bow's but the reflection of a tear.

Now I'm the butt of devils and of men:
A stench from some miasmatic fen:
With every hope of soul-expansion gone:
A covetous worm gnaws steadily, I ken.

The Christian.

At early morning when I rise,
I ask for blessing from the skies,
To keep me through the day.
At once about my work I go,
My heart with love and zeal aglow:
His blessings are my stay.

At noon my soul goes out to Him,
In thanks for days filled to the brim,
With wine the richest red.
Although the sun of day declines,
And Toil lays on me heavy fines,
There comes to me no dread.

At sun-set when the day is done,
And I review the trophies won,
With love o'erflows my soul.
Then with a heart of gratitude,
For water sweet and spirit food,
His goodness I extol.

—A. J. Aven.

"Judge Not, That Ye Be Not Judged."

The word judge here does not exactly mean to pronounce condemnatory judgment, nor does it refer to simple judging at all, whether favorable or the reverse. The context makes it clear that the thing here condemned is that disposition to look unfavorably on the character and actions of others, which leads invariably to the pronouncing of rash, unjust and unlovely judgments upon them.

It is the violation of the law of love involved in the exercise of a censorious spirit or disposition which alone is here condemned.

It is not intended to teach that a disorderly walk, crime and misdemeanors should be passed over unnoticed for fear of violation of the above injunction of our Lord—for the scripture makes it our duty to withdraw from all such.

The church has a right and a duty to perform, to sit in judgment, always in a spirit of love on the wrong actions of her members and she does the cause of her Lord a great injustice when she knowingly and willfully neglects to perform her duty in regard to discipline. When a church knows that she has members who have declared a non-fellowship with the church and have carried out the declaration by staying away from the meetings for years, and when she knows that she has members who gamble,

get drunk and take the Keely Cure, swear in common conversation and bet on elections and revel in the dance, that church is certainly doing the cause of her Master a great injustice as it lowers the high standard of morals that the church should stand on. It is now a very common remark, and one that has a great deal of truth in it, that the church members are no better than those who are not members. And on the other hand it is a great injustice to the members who are subjects of discipline. Discipline in the church is just as important as discipline in the family and should be exercised on precisely the same principle of love. We love our children none the less because we sometimes have to use the rod, in fact, it is the love we have for them that causes us to use the rod. The scriptures teach us that our Father in heaven chastens his earthly children that He loves, and that those who receive no chastening are not His children, but bastards. The church failing to do her duty in regard to discipline works as great disaster to her members as the failure of a family to exercise discipline is disastrous to the children of such families.

Doubtless there are many church members who are in the same condition that David was when the prophet went to him and asked what should be done to a man who would do so and so, and when David passed sentence and was told that the case fit him, he was the man, then and not till then did David wake up to what he had been guilty of, and then and not till then did David's repentance begin.

The courts of our land are doing righteous judgment when they are giving law-breakers a fair trial before a jury and found guilty if they put on the penalty fixed by law.

The church is doing righteous judgment when she exercises discipline for all immoral conduct on the part of her membership. An individual member is doing no unrighteous judgment when he lets the world know that he is opposed to that which is evil, and we fully believe that a Christian's light is not shining when the world knows not how he stands on the common evils of the day, such as gambling in cotton futures or betting on elections, etc.

Our Lord, after He left the earth, sent messages back to seven organized churches, commending them for what they were doing that was right and condemning them for doing some things wrong, and leaving undone some things that they should do, and among the faults He mentioned was retaining in their membership certain evil ones that should have been put out, a lack of discipline. We think it would be well for every Christian church at stated times to consider and discuss the question. What would be our Lord's message to us today should He send us a letter from Heaven? and consider the question with a view of removing those things that He would condemn. There is such a thing as carrying the idea to an extreme, that we should be perfect ourselves before condemning the actions of others. There would be but few parents who would be in a position to chasten their children if they should have to be perfect themselves before they should correct the faults of their children.

If the church should construe our Lord's meaning to be that she should have no faults herself before she can exercise discipline on any of her members, then she will never be in a position to exercise that duty.

There is such a thing as wresting the scriptures from their true meaning, which may prove destructive to our souls. Even the Golden rule can be strained, as the girl did when she kissed her lover and was censured by her mother for so doing. The girl claimed she was doing what her mother had taught her, to do unto others as she would have them do unto her.

One drunkard might make an other drunk and claim that he was following the Golden rule, but be guilty of sin all the same.

T. H. H.

Some Meetings.

I conducted a meeting for Brother J. H. Purser at Brushy Fork, 9 miles east of Hermanville, the last week in July. We had rain every day and consequently the congregations were small. They were, however, very attentive and appreciative, hoping they might hear me again some day. Only one was received for baptism, and he a little hunch-back boy, but I hope God may use him greatly to His glory as He has used some just as badly afflicted.

I enjoyed very much the hospitality shown me in the homes of Brother Purser, the Trims and Barons and Deacon Bales. Brother Purser first and last preached to the Brushy Fork Church some ten years, and they are perfectly devoted to him.

Brother A. H. Mahaffey came down from Louisville, where he had spent two years in the Southern Baptist Theological Seminary and began a meeting with me at Hebron the first Sunday in August. He showed himself a close student of the Word, and one who worked faithfully to rightly divide the same.

Some of the outward results of the meeting was the reception of one by letter, one under the watch care and six for baptism. Three of the six were young married men. The brethren said Brother Mahaffey had made great improvement since he left them two years ago to go to the Seminary.

Brother E. Gardner did the preaching in the protracted meeting at my next church, which was the old and well-known church at Eastfork, which has been the mother of churches, but still has a membership of nearly two hundred and fifty. Great congregations gave rapid attention at the two services every day.

Brother Gardner had many friends and relatives in Eastfork, and they were very proud of him. The church was greatly built up in the holy faith and fifteen converts followed their Master in baptism at the close.

At Berwick I had to do the preaching my maternal uncle, P. A. Haman of Learned. The Holy Spirit was in evidence among us and many gave expressions to the pastor telling how they had been benefitted and built up. At the close of the meeting some said they did not know when they had hated so much to give up any one as they did the man of God who had made such clear and powerful expositions of the Scriptures.

We have a weekly prayer meeting at each of my three churches as the result of the meetings.

Yours in Christ,
Joseph Jacob.

Purvis Subscriptions.

The contract for the Purvis church house has been let and work is rapidly progressing

on it. Of course this means that we shall need at an early day the subscriptions made at Meridian. I hope that pastors and other brethren who promised help on this house will forward the amount at as early a date as possible, and thus prove that, "as there was a readiness to will, so there may be a performance also out of that which ye have."

A. V. Rowe.

Vacation Meetings.

Through the providence of God and the generosity of a splendid church, I was permitted to assist the following royal brethren in meetings this summer:

B. L. Mitchell, Silver City; R. A. Cooper, Houlika; J. C. Farrar, County Line and Sardis; J. L. Handerson, Shiloh; J. E. Thigpen at Magnolia, Miss.

What a fine lot of preachers and churches! How well they did treat me! Mitchell, the meek; Cooper, the courageous; Farrar, the felicitous; Handerson, the hopeful Thigpen, the thoughtful.

I am a much better man for having associated with such choice spirits. How pleasant to walk and talk with these men of God. How happy I am for the blessed fellowship.

May our God continue to lead these faithful gospel preachers. If every church in the State is blessed with such pastors as these God's cause in Mississippi is on a safe basis.

Churches of the living God, stand by these heralds of Calvary's cross. Uphold them with your prayer, support them with your money, keep them as your pastors. What fine churches, too. We could expect them to have the very best.

How many noble brethren and sisters have heard me tell the blessed story! How they seemed to appreciate it. God be praised. Oh how I do covet to be a good gospel preacher. Not a big preacher, for I know I can never be that. But I want to help saved men and get unsaved ones to see my Savior as their own.

Oh brethren, who have heard me stammer the story, pray for me to be a better man and a better preacher. May God's richest blessings be on the pastors and members of these noble churches of Jesus Christ. Amen.

Yours, His servant,
W. Alex. Jordan.

Yokna.

There has been such a revival here that it certainly makes our hearts rejoice. Brother Harvey Davis has just closed a meeting here in Boguesha commencing last Sabbath, lasting until yesterday eve, five days and ten sermons preached. He had no help, and was somewhat fatigued. But thanks to our Heavenly Father there were seven conversions, six for the Baptists and one for the Methodists. Oh, I feel like there was an out-pouring of the Lord's spirit on us.

There were several men deeply concerned, but would not give up the world and its pleasures for Christ.

Oh Brother Harvey is loved and beloved by everybody here, and may God bless him and make him a useful instrument in his hands, and I feel like shouting sometimes when I think that God is using him for His own glory.

Brethren and sisters, pray for us; pray that the Lord's Spirit may enter my house

as my companion is unsaved, and pray for our young converts.

I will close as I have company.

Yours in Christ,

P. M. Redden.

Southern Baptist Convention Commission.

Below I give to our people the results of the meeting at Nashville a few weeks ago. From now on for a few months is the money season, and pastors should be planning their mission offerings so as to relieve the strain of March and April as much as possible, and at same time cut out as far as possible the interest account. Read carefully and with the suggestions here made, put your own thinking into the matter, and then with heart earnestly alive to the cause, let us work out this great matter in the fear of God.

A. V. R.

The Commission on Systematic Beneficence, appointed by the Southern Baptist Convention at Hot Springs in May, 1908, met and appointed a sub-committee of five consisting of E. C. Dargan, chairman; M. J. Breaker, secretary; and J. B. Gambrell, A. V. Rowe and Livingston Johnson, who were (in the language of the report, creating the Commission) "to devise a better system for raising funds for our missionary operations and make recommendation of same to the various State Conventions."

At the call of the chairman this committee, with Secretaries R. J. Willingham and B. D. Gray sitting with them, met at the rooms of the Sunday School Board at Nashville, Aug. 20, 1908. After carefully considering data collected by Secretary Breaker and conferring together, the committee present the following recommendations:

1. The lack of systematic distribution through the year of contributions to Home and Foreign Missions which results in the strain and rush during the closing weeks of the conventional year, requiring the payment of a large amount of interest on borrowed money, as well as other evils, is greatly to be deplored, and the need of a change of method is generally recognized. The committee finds that, generally speaking, three conditions prevail: (1) In some of the States there is apparently no system at all; (2) in some there are rudimentary and inadequate systems; (3) in some there are more or less elaborate and carefully worked out plans, which, however are only partially successful. In view of this state of things the committee recommends to each State Convention that through a special commission or otherwise there be adopted a plan of collections which will secure regular, separate offerings for State, Home and Foreign Missions. To this end the following is suggested as illustrations: That two months, at different seasons of the year, be devoted to each of the three Mission Boards—State, Home and Foreign—the remaining time being left for other objects.

2. It is further recommended most earnestly that more general, more liberal and more systematic giving be urged in all the associations. Throughout the territory of the Southern Baptist Convention, in every district association Scriptural giving should have a large place in the deliberations of the body. In these meetings, it is easily possible to ascertain the condition of the several churches. It can be known which churches give and which do not. And it

should be possible to adopt plans to reach all the churches in any association with an appeal for every part of the Lord's work. In no other of our general bodies are there such possibilities of reaching and influencing the human mind. Through the district associations, we may rapidly win to co-operation the thousands of churches now not co-operating, and lead them to a systematic and liberal support of all the departments of our Lord's work. We recommend that in every association, practical arrangements be made, by a Corresponding Secretary or an Executive Committee, or by a Special Committee on Co-operation, to push the work of regular giving in all the churches the year round. If the district associations are properly led, it will not be long before we may double the number of regular givers and easily double our aggregate gifts to the objects fostered by the denomination.

3. It is found that the congestion of funds in the last days of the conventional year is attributable in a considerable measure to the tardiness of treasurers of mission funds in forwarding money to the boards. We recommend that all treasurers, state, associational, church and society, promptly remit the monies to the boards for which they were collected, and thus aid the boards and reduce the interest account of the denomination.

Manly J. Breaker.

Announcement.

The fourteenth annual session of the American Medical Missionary College opens September 15. This school is especially devoted to the education of medical missionaries. The course consists of four years of thorough didactic, laboratory, and clinical instruction. The diplomas of this school are accorded the same recognition which is given the diplomas of the leading American medical colleges by State examining boards and other licensing bodies. Students who desire to work and assist in meeting their expenses are given opportunity for work for wages as medical assistants in the Battle Creek Sanitarium during the school year and during vacations. The work of the school is conducted in Battle Creek and Chicago; and excellent dispensary and hospital advantages are offered both at Battle Creek and Chicago.

Tuition \$50 annually. There are several scholarships.

Students who are unable at the present time to meet the educational requirements, may enter the Preparatory School, in affiliation with the College, which opens September 22. Students who wish to enter the Preparatory School may be given opportunity to pay their way in work.

Students may matriculate in the American Medical Missionary College until October 15th.

Those who are interested and desire further particulars may obtain an Announcement and full information by addressing the undersigned.

J. H. Kellogg, President,
American Medical Missionary College,
Battle Creek, Mich.

A Sunday School in a country church is a mighty power for good. It adds greatly the spiritual power of the church. The children remain for the preaching service and are brought under the influence of the living ministry. This God's appointed way of reaching the lost.

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Prohibition Gaining.

The temperance and prohibition sentiment is sweeping on with ever increasing momentum. Within a twelve month five months five States have enacted prohibitory laws, and 150 cities have voted liquor out. It is estimated that one-half of the United States are under prohibition laws, and in three-fourths of the territory it is impossible to buy or sell intoxicating liquors legally for beverage purposes.

In Maine no paper published in the State is allowed to print liquor advertisements, and movement is on in Oklahoma and some other States to forbid the circulation in these States of periodicals which publish liquor advertisements. This would catch Collier's Weekly and many other publications.

We do here and now raise a strong protest against the running of liquor advertisements in the Clarion-Ledger and Daily News of this city. We submit that since the State has outlawed liquor by special and strong enactment, it is but reasonable that our papers, the moulders of thought, should fall in line with the spirit of the law and the judgment and wish of a large majority of the best people in the State.

It is a discouragement to and a gross disregard of the wishes and convictions of hundreds of good men and women into whose homes these papers go, to have large display liquor advertisements flaunted in their faces every time these papers are opened.

We submit further that those papers published in Mississippi which are persisting in publishing whisky advertisement are violat-

ing the spirit of the law and the predominant sentiment in the State. In a word, these papers are not loyal to the highest interests of Mississippi.

We can see three reasons why these and others papers consent to violate the spirit of the prohibition law. (1) Because they are on the whisky side of the question. (2) Because of the money the liquor advertisements bring them. (3) Because they desire to secure and hold the patronage and influence of whisky men. Either one of these considerations might influence these papers. With many papers we are sure all these enter in as factors.

If the third consideration is the determining element, we would suggest to all papers carrying liquor advertisements that we think fairness demands that those of their subscribers should now be recognized who are sober, law-abiding people, and who believe that home, State and church, will be greatly improved by the banishment of whisky from the land.

Only those who are moral perverts can fail to see that the less liquor used, the better the condition of the mass of the people. Let us be men, and say our course shall be pro bono publico.

Enthusiasm for Mission Study Increasing.

We take from our morning mail the following extracts from two letters:

"Wish you could have met with our class this morning, which was the fourth lesson in the text book, and noted the superb work and deep spiritual uplift that pervaded the entire class. The class has steadily increased from the first lesson. We selected our class with the thought in view that each member would organize in their neighborhood such classes, when they had finished their course. We ask that you remember us in your prayers."

"Our Mission Study Class is doing grand work in the text book, and the interest is spreading all over our end of town. Going to the class like school girls with books, maps, etc., has created much interest. Being called 'China' or 'China Missionary' is not unusual. Last Monday I was asked to speak at the Missionary Society of the M. E. Church, and though scared weak, I did my best. Many have asked for the privilege of visiting our class. We are praying that God will call some one from our church to this field, if it is His will."

The work of the Mission Study Class is receiving enthusiastic approval everywhere it is being tried. Hundreds of classes have already been formed throughout the bounds of the Southern Baptist Convention, and these small groups of people are performing wonders in their churches. The Mission Study Class is a group of people who band themselves together for the purpose of studying a definite course in missions; for a period of ten weeks. The course can be completed in this time. The classes are studying various courses. The two referred to above are studying "The Uplift of China." This is one of our best text books. We have, however, several other text books, as, for instance, "The Why and How of Foreign Missions," and our new text book on foreign missions; "The Moslem World;" "Daybreak in the Dark Continent," (Africa); "Aliens or Americans," (Immigration); "The Challenge of the City;" "The Frontier." These superb text books offer inspiring studies for those who wish to take them.

We are very earnestly solicitous to see a

larger number of Mission Study Classes organized this fall than we have ever had before. We hope that pastors and leaders of various Societies and Sunday School classes in the churches will see to it that these Mission Study Classes are formed. Nothing can be done which will accomplish more good for the cause of missions. For information write to T. B. Ray, Educational Secretary, Foreign Mission Board, Richmond, Va.

Book Notices.

"My Church," (Matthew 16:18), by Rev. J. B. Moody, D.D., is a new contribution to Baptist literature. It is bound in cloth, printed on good paper and in good type, and contains 325 pages. It abounds in the clear logic which characterized all of Dr. Moody's productions. He deals with the aspects of the church of Christ that nearly all who undertake a discussion of the church usually do, but he handles and arranges the matter in a manner peculiar to himself. He is at once acknowledged as a fine logician, a Bible scholar, and a good, concise writer. He is clear in his teaching, that the church of Jesus Christ is built upon no other foundation than Jesus Christ himself, and that Jesus is its only law-giver and our only Lord. He backs up the theory of non-intercommunion with his characteristic, water-tight logic, contending that any other theory is denominational and not church communion.

The book is, in our judgment, well worth reading, and can be had for \$1, net. We can furnish it, if desired.

"Training in Church."

I. J. Van Ness, D.D., the meet- of the Sunday School letter, one the press. It is neat for baptism. contains 128 pages, carried men. paper and in large. Chaffey had thirteen sections, or he left them ber training, and is a fine text book in study courses either individual, with the church B. Y. as supplemental studies in the ch day School. We herewith pres readers the table of contents, the idea of the scope of the book con-

1. Magnifying the Church
2. The Church and its members
3. The Bible, the rule of life and practice
4. The church and its members.
5. Baptism, a believer's public profession.
6. The Lord's Supper—an obedience and a privilege for church members.
7. The church and its officers.
8. Organizing the church for efficiency.
9. The church and the one man.
10. The church in the community.
11. The church and world-wide missions.
12. The relation of the church to other churches.
13. A brief catechism of Baptist beliefs. Price in cloth, 50 cents; in paper, 30c. Let us have your order.

"The Mississippi Register, official and statistical, of the State of Mississippi, 1908," has just reached our table and we take this method of returning to Hon. Dunbar Rowland, LL.D., who is the author of this valuable volume, our thanks for his generosity in sending this most valuable work. It is richly bound in cloth, and contains 1,317 pages. It is ornamented with 42 illustrations of prominent persons, public build-

Thursday, October 1, 1908.

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ings. It also contains quite a number of up-to-date and very useful maps, and among much other useful information the election returns for 1903. has also biographical sketches of all the Governors of the State, up to Governor Vardaman, with good pictures of most of them. The book is large and packed full of valuable matter. In this public service, Dr. Rowland has brought all Mississippians under lasting gratitude to himself, and reassured all of his special fitness for this sort of work.

Query.

What is the meaning of the following passage?

"Give not that which is holy unto the dogs; neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." Matt. 7: 6.

The meaning of the above seems to be an exhortation not to waste our thoughts, effort and means on absolutely hopeless and vicious persons, who will not only reject and spurn our efforts in their behalf, but will set themselves to do us personal injury, possibly to the taking of our lives. Holy things and pearls represent the valuable service Christians can render the unregenerate; but if they will not receive it, we cannot force them to do so, and we are exhorted to withhold it.—(Editor).

"The Junior B. Y. P. U. Quarterly" has made its appearance and looks well. It seems well adapted to the end in view, and we really think it will meet in a most satisfactory manner a long-felt want. For six months, beginning with October, we Junior B. Y. P. U. Quarterly what Jesus taught, peet them to have B. Y. P. U. Quar- How many of the Juniors learn His have heard me tell His thoughts. The they seemed to appreciate suggested, comed. Oh how I do esteem judgment as an ex- preacher. Not a bit ment. I can never be that saved by that goes," by Rev. J. G. Savio, the Hill, Ala., is a sermon preach- Oh by Ala., and ordered published in the stor Baptist, by the Shelby Asso- and a book published in tract form, blessings, sells for 10 cents. It is a these noble church the liquor business. Yayay. It insists that the beast must be killed. He is too dangerous to run at large.

South McComb Meeting.

Pastor J. H. Lane has just closed a good meeting with his church at South McComb, Rev. G. W. Riley doing the preaching. This is a fine church with one of the best preachers of the State as pastor. They have large congregations, good Sunday School and prayer meeting, and is expected soon to rank with the largest churches of the State.

Our Offer.

We are offering the Baptist Record for one year and "Abstract History of the Mississippi Association," by Rev. T. C. Schilling, for \$3. This offer is confined to new subscribers. Send all orders to The Baptist Record, Jackson, Miss.

Rev. Len G. Broughton D.D., M.D., has the great pleasure of announcing the completion of his New Tabernacle Infirmary,

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92 and 98 Luckie street, Atlanta, Ga. The building is three stories high, and contains fifty rooms, including three large wards, with ten beds each. The charges per week range from \$10 to \$30, besides absolute charity.

"Southern Prosperity," by Captain F. R. Carlross, is a revision and much enlarged reprint of a pamphlet of the same name, published a few years ago. It sets forth in a very vivid manner the educational, moral and industrial reform of the South. Price 25 cents.

"Who Are the Chosen People of God?" What does God's Word say about it? This is a pamphlet 36 pages and sells for 10 cents per copy. It is written by John Cochran, of Los Angeles, Cal., and seems to give the right ring the subject under consideration.

"Spiritualism Exposed," by Rev. F. W. Petty, is a pamphlet of 32 pages. The author handles the subject as one who knows his business, throwing considerable light of this abstruse and hurtful ism.

Brother Deaton's account of the meeting at Tyro, in our last issue, it should have read: "We had 18 by baptism, 9 by letter, and 8 by restoration."

Rev. S. Morris of Florence, has been engaged at the orphanage to fill an important place there with the boys. Henceforward his correspondents will address him at Jackson, instead of Florence.

Hillman College opened Wednesday, October 23rd, with every place filled. Mississippi College opens Wednesday, Sept. 30th, and has at this writing a prospect that the opening will be large.

St. Bayor.

Our meeting at St. Bayor Church began 5th Sunday in August, the pastor doing the preaching up to Wednesday, when Brother Tom Tomlinson of Belen, came. This was his third summer at St. Bayor. The people love and honor him. 14 were added to the church—10 by baptism and 4 by letter.

To God be all the glory.

Yours in Christian love,

Sam R. Gordon.

Inverness, Miss., Sept. 26, 1908.

Work Begins.

Of course it will be interesting to the Baptist family of the State to know that we have broken ground for our new church house.

The total cost of house and lot will approximate \$8,000, and we fondly hope to raise enough money to complete the building without having a vestage of claim resting against us.

It has been less than a year since our church put \$1,000 on the improvement of the pastor's home and hence it is quite heavy on us to build now, but this noble little membership knows how, and is willing to bring things to pass.

We have just closed a meeting of days in which we had the services of Dr. I. F. Penick, Martin, Tenn. While we had only five additions by baptism, it seemed to have been the Lord's time to enlarge our work in hand, and from this point of view the meeting was far-reaching in its results.

Notwithstanding the heavy burdens upon us, in connection with our own work, we are striving to increase our offerings to missions, and hope to number with that little band of sister churches which are standing for enlargement and advancement in all mission lines.

A Private Letter.

My Dear Brother Schilling:

I have received your work, the history of the Mississippi Baptist Association and have consulted it with pleasure. There have been three great epochs in our Minutes Literature in the South; at the beginning of the 19th century the minutes were largely devoted to doctrinal discussion, which did much to solidify our people in their views of religious interpretation. About the middle of the century they began to write their histories, individual churches and biographies of their leaders. In the last quarter they gave more attention to discussion of beneficent causes. Of late history has been somewhat neglected. As very many churches and associations are beginning to complete their first century it is important to use the men who are now upon the stage of action that their knowledge of men and things should not be lost. This you have nobly done in your effort and it is a more valuable contribution than perhaps you had thought at the first.

Very truly yours,
Lansing Burrows.

Inverness.

Our meeting at Inverness began first Sunday in September. Brother R. M. Boone of Indianola, did all the preaching except two services, which were conducted by Brother S. M. Ellis.

The people were delighted with Brother Boone. His preaching was the kind we need. The church was stirred as never before. Everything he said was backed up by thus saith the Lord. He hews to the line, letting the chips fall where they may. Only two were added to the church, with others yet to follow.

Brethren, pray for us.
Yours in the Master's work,
Sam R. Gordon.

A Great Meeting.

Our protracted meeting began at Big Springs Church Saturday before the fifth Sunday in August, and continued nine days. Brother H. R. Holcomb of Laurel, the noted young preacher of the State, did the preaching, and to say this means that it was well done.

Brother Holcomb preaches the gospel earnestly and forcibly, and yet so plain and simple that even little children can understand. The Lord was with us from the first service in great power, and men and women were made to rejoice because their sons whom they had prayed for many years, came and gave their hearts to God.

The visible result of the meeting was nineteen for baptism, and three by letter, and the church greatly strengthened.

Brother Holcomb was once pastor of this church, in fact he organized the church, and all the people love him.

I shall always thank God for sending him our way, and that I had the great privilege of sitting under the sound of his sweet voice.

The church showed its appreciation of Brother Holcomb's service by making him a free will offering of \$48.

R. R. Jones.

The Pastor As a Leader of a Working Church.

There are three terms used in the scriptures and applied to preachers. The term bishop, means an overseer, and it was applied always in the New Testament to the pastor of a local church. The New Testament knows absolutely nothing of such bishops as have developed in hierarchical communities. The several designations for one preacher in the New Testament represents him in different phases of his work. My business in this article is with the term bishop, and what it signifies in its application to the pastor of the church.

I have noticed all my life a remarkable lack at a single point in the work of pastors. I hardly recall a single instance in all my life where any preacher was against work, i.e. in theory. As we have improved from time to time, nearly all of the pastors today sound like a pretty distinct note for doing things. Not very many of them utterly fail to use a strong word in favor of missions, and yet, for all that, it must be confessed that taking the churches all through, they are very far below what they ought to be in plain, simple matters of doing things that lie next to their hand and about which there can be no discussion.

Let us take the simple matter of giving. It cannot be denied that the scripture teaching on the question is that every one should give, give regularly and give according to means, and yet in the average church it would be surprising things to say that half of the members give. In some other lines of duty perhaps, the dereliction is even greater. What are the reasons for this? There are perhaps a good many causes, but the greatest of all can be stated in a few words. It is lack of proper pastoral leadership.

Pastoral leadership must show itself in more ways than in a simple pronouncement of duty. The real pastoral leader first of all, must be a sympathetic preacher. I mean he must sympathize with the truth he is teaching, and sympathize with the people who are to receive it. Mark the clear distinction between sympathy and pity. Many a pastor utterly breaks down in the business of leadership, as to giving, because of the lack of understanding of the benefits of giving. He pities his people. No pastor can lead his people right in giving until he himself apprehends something of the truth of the Master's great saying, "It is more blessed to give than to receive." He must teach his people, indoctrinate them, inspire them and bring them in touch with proper objects to which they should give and enlighten them as to the objects. And if he be a great leader, he will glow and flame as he speaks of the glories of sacrifice and of the conquest of Zion on foreign fields, as small as home fields.

Then the pastoral leader, or bishop, must have management about him and a fair degree of initiative. Alas! for the preacher who wants it done, but don't know how. I heard Dr. Gibson of Georgia, when he was Secretary, strike off this point with matchless force. He represented a great plantation with many hands, and the overseer set out to make a crop. He called the hands all together once or twice a week, expatiating on the importance of making a crop and their obligation to make a crop and the duty of everyone to have a hand in it, and winding up with a round exhortation to the whole of them to get at it and stopped right

there. Now that overseer represented many a pastor. What was necessary for the overseer in order to make a crop? It was to take the initiative in the work, and determine not only what ought to be, but how it is to be, lay off the work and apportion parts of it to the workers, having regard to their abilities, but seeing to it that everyone had an appropriate part of the task. Some would dig ditches, some would roll logs, some would pick up brush, some would carry water. There would be something for everybody to do, and the effective overseer would be the man who could find the things to do and put the right ones at them.

The utter lack of initiative with many pastors leaves everything flat. The wise overseer will plan his work and will aim to so plan it as to always have something for the church to go to work at, fulfilling the scriptures, "Always abounding in the work of the Lord." And then he will so arrange it that different classes of church members will work at it from different sides, but all of them at it, and all of them in harmony.

This article is intended to emphasize, so sharply as possible the one point of pastoral leadership and the importance of sound discretion and practical wisdom in leading. Wishing it will not bring it about. Exhortation will not bring it about. There must be teaching, initiative and management and getting the members to help each other toward the right standards of usefulness.

But perhaps back of all that I have been saying, there is another point that with many of our churches has never been settled. It has never been in many places definitely determined and finally settled that the church is to be an outright, everlasting working body, and that every member coming into the church, comes in to take a part. I well remember what a surprise it was to a good many men who went into the army, when they got into the real business of the army. The preliminary part of it—the music, the speeches, the hurrah, the effervescent patriotism, the abundant encouragement and all that was rather pleasant, but after awhile the soldiers began to get into the serious business of it—the long marches, the scanty rations, and then real fighting. It was a great psychological victory for any soldier when he settled down hard and fast to the idea that he was really in for it and had to go through it in a soldierly manner.

There has been much slack in many churches, and many members come into the churches and never have any definite idea that they are there to push and pull as long as they live.

The way to bring on that psychological revolution in the minds of many is for the pastors to go in and bring one after the other into the battle. In due time you will have a church that can be depended on. I put stress on due time, for one heroic effort will not do, but being at it all the time will. If pastors make an great rush at duty, and then fall back and leave off the work for the year, they will find they have added difficulties to their fields.

I leave the point of the article to force itself in. Pastoral leadership, tactful, earnest, joyous, contagious with plenty of initiative as to methods is one of the greatest needs of the churches today. I hold, and I know it is so, that it ought to be possible for any pastor under average conditions to enlist every member of the church in the

work the church is set to do, or else bring on such a condition in the church as that recalcitrant members of the church would retire from it.

J. B. Gambrell.

"What Shall We Say, Then?"

I notice in the Record of Sept. 17th, an article by "Elder Odd," treating on Predestination. While the writer in no way intends this article as a criticism, yet a few thoughts may not be out of place.

First, let it be clearly understood that we believe in the grand doctrine of Election and Predestination. It is clearly taught in God's Word, and we unhesitatingly accept it. However, in our humble opinion, in the article above mentioned, our brother seems to believe that those only who are the "Elect" have any chance. In other words, the doctrine of "Free Agency" is almost totally overlooked.

Now, it seems to the writer that the inward consciousness of every responsible human being will testify to the fact that he is a free agent. That he has the power of volition and action. As well try to convince me that I am a Hottentot, as to persuade me that I have no power of choosing between two things. Furthermore, if I am not free, then am I under compulsion and consequently not responsible for my actions. I here quote from "Elder Odd," "God so orders the minds of men that they do what they were predestinated to do of their own choice." If God predestinated what men shall do, and so orders their minds that they choose to do that, who is responsible for the doing—God or man? If some one determines that I shall kill my friends, and "hypnotizes" me to the extent that I desire to do it—when it is done, who is responsible? am I? Consequently, we can not see the meaning our brother puts upon the doctrine, without making God responsible for men's sins. We can affirm one of two things, with regard to anything, i.e. Water is limpid or not limpid; hot, or not hot; frozen or not frozen. Reasoning from the same point, we conclude, man is free or not free, and if not free, and if not free, he is under compulsion. Therefore, if God "so orders" my mind that I reject Christ and commit sins, then, in all candor I ask, "How am I to be held responsible?"

Again, if man is not a Free Agent, why those tears our Savior shed over rebellious Jerusalem, saying, "How oft would I have gathered you and ye would not!" If men are not Free Agents, why those numerous tender appeals to sinners to turn? Oh why such passages as these if men's dooms are inevitably sealed? "Turn ye, turn ye: why will ye die?" As I live saith the Lord, I have no pleasure in the death of the wicked but that he turn from his wickedness, and live, etc?

Our brother quotes Isaiah 45th chap. In that same chapter we find these words: "Look unto me and be ye saved, all the ends of the earth," etc. (Isaiah 45:22).

In conclusion we will say that "God's ways are not our ways." Both of these great doctrines are plainly taught in God's word, and no man will ever be able to harmonize them. Without either of them the Bible is incomplete. Rejecting either, and tracing the other to the ultimate limit of our understanding we find ourselves involved in interminable labyrinths, and impenetrable darkness.

"It is the glory of God to conceal a thing." Like Job, we can only say: "I will lay my hand upon my mouth." These things are too deep for us, and it has pleased our Father to conceal them.

But thanks be to God we, as ministers of the "Glorious Gospel of Christ" can stand and proclaim: "The Lord hath laid on Him the iniquity of us all!" Let us then meekly submit to the teaching of God's Word, believing, though we do not understand, for after all our efforts to harmonize the Doctrine of Predestination and Free Agency we can only exclaim with Paul: "O, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!"

Praise God for all His glorious wisdom, for His inexpressible love and abounding grace, through our Lord Jesus. Ring out the glad tidings of salvation, shout it from the pulpit, cry it in the streets, talk it to those who need its saving power, sound it on the organ, with all the stops out: "Ho, every one, that thirsteth, come ye to the waters!" Jesus died for the guilty—He came to "call sinners to repentance," and this includes the world, for "All we, like sheep have gone astray."

Chas. F. Andrews.

"Christian Citizenship."

(Read before the Lincoln County Baptist Sunday School Convention on the Fifth Sunday in August, by Joseph R. Kyzar.)

To be a citizen in God's Kingdom requires much more than to profess religion—much more than to join the Church, and be baptized. Put these three together and they do but little toward working a "Christian citizen."

But put the works, or the life of a Godly man with these—Taken together they form one of the noblest characters of God's Kingdom: "A Christian citizen."

"Christian Citizenship," or the life of a "Christian citizen" stands out before the world as an emblem of Godliness, in which are honest convictions and a clear conscience of God's acceptance of them—after having presented themselves "a living sacrifice wholly acceptable unto God."

"Christian Citizenship," in its truest sense, (that is when we live as God commands that we should live), is just simply an example of how the world ought to be. It is a shining light—"A city set on a hill that cannot be hid."

In the mind of the world, it may not always seem as such. Oft times weak Christians—especially "new-born babes in Christ Jesus"—in their feeble effort to do God's bidding are pointed to with a finger of scorn. They are looked upon with an eye of contempt, and last, but in no case least, they are referred to with piercing words of criticism.

Still in spite of all opposition "Christian Citizenship" stands out before the world in such a manner as no other society has ever stood or will ever be able to stand.

"Christian Citizenship" or being a Christian, is simply living for God after we have been saved.

Surely, then, the biggest thing "Christian Citizenship" can mean to the world is bringing the world to God, after they have once been pointed to the "Lamb of God" which taketh away the sins of the world.

Certainly if this was the only thing "Christian Citizenship" meant to the world,

we could not afford to neglect so great a responsibility.

So then, we see that "Christians" should live and work in such a manner, that others may see our good works and glorify our Father which is in Heaven.

The Lord's command is "come unto my vineyard and work." Now we see the two things required are to "go" and "work." Work for what? Doing business for our Master by doing his bidding—"For we are his workmanship, created in Christ Jesus, unto good works which God hath ordained that we should walk in them."

Then since we are created unto good works, ought we, not to strive more earnestly to complete the mission which "Our Heavenly Father" has appointed each of us to do?

Now, what might our mission be? Just simply living for God seven days in the week, and remembering the Sabbath to keep it holy. And by so doing "Christian Citizenship" or the lives that Christians live, will have its desired effect in bringing the world to the feet of our blessed Lord.

Surely God does not expect anything more than we are able to do for him, and now let each Sunday School worker in this presence wake up to the great responsibility of preparing the young of our country for citizenship in God's kingdom. Prepare them how? By studying the word—God's word, and learning at an early age in life what God requires at the hands of his children.

Solomon said, train up the children in the way they they should go and when they become old they will not depart from it.

How can we train them without teaching them God's Word? And how and where can we teach them the Word better than in the Sunday School?

Then while thus preparing for "Christian citizenship" we are prepared to meet our God.

Why a Rational Man Favors the Legalized Sale of Liquor.

While standing on the court house steps the present representative in the lower house of the legislature from Clarke county remarked to me that if you run for office in this county you will not get the vote of that man coming down the hall, if he knows you are a prohibitionist. "He says he wants it sold for he wants to buy it himself to drink. He has a good farm and is a fine farmer." I gave him a close inspection as he passed me and he was a man of intelligence. I told him that ninety-nine-one hundredths of the rational men not financially interested in the sale were in favor of it for the same reason. They want it to drink themselves. I illustrated it by telling of a couple standing in front of a minister to be married. The minister said that if any one present could show just cause why this man and this woman should not be united in the holy bonds of matrimony to now speak or ever after hold their peace. A young man stated that he objected. He was asked to state his objection and it was, "I want her myself."

I had a newspaper controversy with a Jewish Rabbi in Meridian when liquor was sold in Meridian. I found he had two reasons. He wanted it himself, and his son-in-law had a saloon.

Now the organized liquor traffic as it exists today, with its well-known methods and its avowed aims, represents the cause of Anti Christ—the world, the flesh and the devil

—as no single evil or institution of mankind is traffic conceived in sin and brought forth in iniquity. Its hands are red with fratricidal blood, and its dollars are minted out of women's tears. The licensed saloon is the spawn of crime. It is the house of assassination. It is a place where men meet and plot the election of men that will enact laws favorable to the traffic and the overthrow of government. It regards manhood as its lawful prey and treats womanhood as so much merchandise. The liquor traffic is injurious to every interest of society. It has a demoralizing effect on the seller because he is thrown in contact with the worst element; his ears are filled with obscenity, profanity and vulgarity; he witnesses gambling in all its forms; he hears plots made to visit its ally, the brothel. The drunkard and his family are injured; the youths are ruined, fond hope blighted and the mother's heart broken. Drunkenness destroys integrity, self-respect, honor and in fact all the finer feelings of one's nature and lands his soul in a drunkard's hell.

The mission of the saloon is to make men intemperate, to keep the ranks of the drunkards full, and the recruits come from the boys. The saloon is a criminal breeder and is the most fruitful source of evil in existence. Yet we keep two hundred and fifty thousand of these incubators busy seven days and nights in the week hatching out anarchists, murderers, forgers, thieves, adulterers and gamblers. We tax the saloon and use the money we get to help build jails and gibbets for saloon criminals. It suborns witnesses, defies the jury box, and stains the judicial ermine. It degrades the citizens, debases the legislators, ruins morals, blights confidence and blasts reputation, defies the law of God and sets at naught the law of man. Its god is mammon. Its religion is greed. It is responsible for the immoral condition of our great cities which is a blot on our civilization. It entrenches the ward bosses. The largest forces outside of perdition are laws on the statute books of America that were passed to regulate the saloon. The license laws of America are the biggest humbug that language ever framed into law. Under them a mother's boy is not safe until after he gets into the penitentiary. Sin is to be prohibited, not licensed or taxed. We license or sow saloons and reap murders, gambling, libertines, riots, assaults, poverty, wrecked homes, intellectual and spiritual ruins.

Now I have shown why a rational man favors the sale of liquor and the a-b-c's of what the liquor traffic is responsible for and if any liquor seller or sympathizer can show any other reason for favoring the legal sale or question my indictment of the traffic the challenge is open.

W. H. Patton.

Deer Creek Association.

The Deer Creek Association will convene with the church at Shaw on October 13th 10 o'clock a. m. We are expecting the largest attendance and the best meeting in the history of the Association. The Editor of the Record is most cordially invited to meet with us, as are also the representatives of every feature of our general work. Let me urge that every pastor in the Association see to it that his church or churches send the full number of messengers, and insist as well on all who will to attend as visitors.

We are prepared to entertain as many as will notify me as early as possible. Venience, that all who contemplate coming will notify, we as early as possible.

W. H. Morgan, Pastor.

Some Meetings.

Although a little late, I join you with those who are reporting their meetings.

Pelahatchie.

Our meeting at Pelahatchie embraced the fourth Sunday in June. Brother J. W. Dickens did the preaching, and did it well. He knows how to preach, pray and be patient when the clouds are brass. God honors such with showers of blessings. Results, eleven for baptism and one by letter.

Ragee's Creek.

Is located in Pike county, 18 miles west of Columbia. This was our third summer with these noble brethren. The pastor, Brother J. E. Price, and his flock sowed good seed during the year and the harvest was in waiting. Twelve received for baptism, and steps were taken to build a new house of worship.

Lake.

Meeting has been reported by Brother Sansing. Permit me to say that this pastor and his people are awake to their responsibilities and opportunities, and it was a great pleasure to labor with them.

Lowrey's Creek.

Is in Jones county, ten miles east of Seminary. Rev. H. Bruce of Hattiesburg, is their faithful under-shepherd. He had the meeting under headway when I arrived. I preached four times a day for three days, and then left the pastor to close. 'Tis is a blessed meeting that doesn't have to close when the visiting minister leaves. Eleven were baptized and three received by letter. There are some aggressive spirits among these saints, and "progress" is their watchword. May God's Spirit guide them on to higher things.

Dry Creek.

Is one of the churches I serve. Brother Roper of Biloxi, was with us to do the preaching, and his plain, earnest, practical sermons proved very beneficial to the church and community. May his kind be increased. Two noble young men were received for baptism.

Rock Hill.

Is our little Sunday afternoon appointment, seven and one-half miles from Brandon. Brother Brame, chaplain of the State Farm, was invited to be with us, but sickness detained him, and the pastor was brought into service. We recognized from the first, that it is not of him that willeth, nor of him that runneth, but of God, that sheweth mercy, so we waited on the Lord for a blessing, and he did not disappoint us. Three bright young people were approved for baptism, one restored, one received by letter, and a real good time for us all.

Shivers.

Has been reported by their earnest and efficient pastor. Suffice it to say that those brethren are not so cold as the name might indicate. We bless the Lord for our association with them.

Star.

Perhaps you have heard of Star. Would you could see it as I have. Brother Farmer and his co-laborers have wrought well in the past few years, and substantial results are to be seen on every hand. From two hundred to three hundred people waited

on our ministry three times a day for five days, and the Lord blessed our united efforts by adding twelve members to the church, and leading all to a higher plane of spirituality.

This is the story of a glorious summer's work. To God be all the praise.

Bryan Simmons.

Brandon, Miss.

My Meetings.

I will send in my report. God has wonderfully blessed us. We commenced our meeting at Arbor Grove, Chickasaw county, on fourth Sunday in July, which lasted 8 days. 24 additions—13 by baptism, 11 by restoration and letter.

From here I went to Sparta, where Brother W. A. Lusk assisted us, a good man and a very fine preacher. We was at the time pastor at Houston, but since has gone to Stonewall. Stonewall's gain is our loss. I regretted to see him leave this part of the State.

In our meeting at Sparta we had five additions—2 by letter and 3 by baptism.

From here Brother Lusk and I went to Bellefontaine. We held a meeting with Brother Hicks' Church. It was here at old Fellowship where he spent 36 years of his life among these people. It is easy to see the fruit of his labors. It is a strong church full of faith and good works.

They have called me again for another year, and I may accept, though it is a long way off and a bad road. We had a fine meeting with this church—26 additions, and 2 joined at next meeting, which made in all 28—19 by baptism and 9 by letter. Brother Lusk did some very fine preaching here, which was well received.

Our next meeting was at Woodland, a mission station, where we received 9 members—5 by baptism and 4 by letter.

My next was at Durma another mission station. Here I was assisted by Brother A. C. Ball, who did some good preaching, which was blessed to the bringing of 8 souls to a profession of the faith, who were baptized. We received 23 additions to the church in all. The church is 2 years old, and numbers in all 62. They have a nice house in a beautiful place about finished. Woodland is also building a good house.

These places are being helped by the State Board, and I think that it is money well spent.

I helped Brother Mason in a meeting at New Hope. Four additions. I also helped Brother Ball at Walthall, where they had a good meeting, 11 additions—4 by baptism, 7 by letter.

I will close for fear this will be too long. Brother Editor, we want you and Brother Rowe. Brother Byrd, Brother Kincannon and Brother Gregory to come to our Association which meets at Nantu on M. J. & K. C. Railroad on Wednesday before the fourth Sunday in October.

J. F. Mitchell.

Woodland, Miss.

Great Meeting at Goss.

On Saturday before the fourth Sunday in August, we began our protracted meeting at Goss, eight miles north of Columbia, (Philadelphia Church).

We had called Rev. T. S. Dale to do the preaching, but he failed to reach us on account of sickness, and our pastor, L. D. Posey, did the preaching.

There was a great deal of interest manifested from the beginning.

Brother Posey preached possibly as he had never preached before, and it was at once clearly seen that the Lord was in the meeting in his great convicting and converting power.

Interest continued unabated during the week. The pastor, together with a host of earnest people met at the water's edge Friday morning where thirty-one happy looking converts were led down and buried with Christ in baptism.

Among them were some grown and settled men with families.

One over sixty years of age.

After the baptism, we went to the house where the closing services were held.

Thus closed a great meeting, resulting in forty-three additions to the church, besides the church and community in general were greatly revived.

R. M. Hitt.

Columbus.

This scribe spent the Sabbath in this old historic town. Preached at First Church in the morning and at the South Side in the evening. Both services were well attended.

Pastor Newton is hopeful of his field, and Pastor Hewitt and people are proud of their grand new church building. It will seat comfortably 1,500 and it has ample accommodation for its Sunday School work. A membership of 700 and the school girls will tax the capacity of the church a large part of the year.

O. M. Lucas.

Tishomingo Association.

This body met with the Hinkle Creek Church on Wednesday, Sept. 16, 1908.

J. C. Stanly, Moderator.

Having lost my notes, I will have to depend upon memory for data.

Ministers present, belong to the association, J. S. Berry, E. T. Mobberly, D. A. Ellis and others whose names cannot be recalled. Visiting ministers, A. W. Rowe, W. Y. Quisenberry, O. M. Lucas and Prof. B. G. Lowrey.

Dr. Rowe addressed the body in the interest of Missions, and Brother Quisenberry spoke in the interest of education, and especially in the interest of Ministerial Education. His mission in the State is to raise \$40,000, Mississippi's quota of endowment for the Seminary at Louisville, Ky. He has been in the State about two months, and has pledges for more than \$10,000 of the amount.

Brother B. G. Lowrey had the right of way in the interest of the Tri-State Sanitarium at Memphis, and also on the Layman's Movement. His address made a fine impression.

Sad to say, the Baptist Record made poor headway. Why? Hard times and—well, the people say.

The usual reports were read and discussed with good interest.

The churches reported about 280 baptisms.

Association missions engages a large part of the efforts of the body. They propose to use two tents the next season.

Begging pardon for any failure in this report, I am,

Fraternally,

O. M. Lucas.

Was the Kitten Baptized?

If I should ask a Baptist the meaning of the word baptize, he would tell me that it means to immerse. If I ask the editor of our Southern Baptist Convention Sunday School literature what baptism means, he will reply that "baptism is the immersion in water of one who has believed in Jesus as his Savior."

It is correct to say that baptize means to immerse, why not say that baptism means immersion?

If I take the kitten that plays about my feet down to the creek and put it under the water and take it out again, that kitten has certainly been immersed. Then I could say with all assurance of being correct that I have baptized the kitten.

So if one should ask me what is baptism, I could, with an equal assurance, tell him that it was immersion because there is no difference in the meaning of the two words. Now, if baptism means immersion and immersion means baptism, it seems to me that it would be quite as proper to put in the catechism as the question, **What is immersion?** as the question, **What is baptism?** It appears, also, that we are making a distinction between the words baptize and its meaning. If we ask what immerse means, we get our answer, and if we ask the meaning of baptize, we get a different answer, and some will even answer that baptize means to pour, sprinkle, wash, etc.

Why not alter the question, or so amend it as to prevent a distinction being made between the two words, baptize and immerse? When we speak of the ordinance, we say, "baptize" or "baptism."

When I put the kitten under the water, it would be all right to say I immersed it, but to some at least, it would sound a little irreverent to say that I had baptized it.

Baptize or baptism is an anglicized Greek word, or a Greek word transferred to the English, and not a translation. If the word had been translated, we would not have the word baptism to consider, but the word immerse, and therefore would not have the question "What is baptism?" but the question, What is immersion? To which the answer naturally would be putting something under the water. But to ask the question so as to obtain the answer needful, we would have to ask, What is scriptural immersion; which would show that the question had reference to the church ordinance.

Now, if we would distinguish the act as a church ordinance, let us ask what is scriptural baptism? To which we would answer that scriptural baptism is the baptism or immersion in water of one who has believed in Jesus as his Savior. **In the name of the Trinity by a properly authorized administrator.**

To my way of thinking we make a mistake to define baptism to be "the immersion in water of one who has believed in Jesus as his Savior," and there stop. To leave it thus, invites the fellowship of Alien immersion, and ignores all church authority in the matter. The reader may imagine the rest.

J. R. Sample.

Summit, Miss.

Cross Roads Baptist Church.

Had a splendid meeting, 6 by baptism, 3 by letter, the church much revived. The church called W. J. McPhail, the present pastor again unanimously.

STATEMENT

Showing the Condition of the

BANK OF CLINTON.

Of Clinton, Miss.

On Sept. 17, 1908.

Published by Direction of Chapter 14 of Mississippi Code of 1906.

RESOURCES.

Loans and Discounts on personal endorsements, real estate, or collateral securities	\$35,156.57
Overdrafts	1,018.30
Furniture and Fixtures	1,781.38
Other Real Estate	6,223.01
Due from other Banks	4,594.05
Cash on hand	1,933.99
Total	\$50,707.30

LIABILITIES.

Capital paid in	\$15,000.00
Surplus	2,730.92
Undivided Profits, less Expenses and Taxes	692.57
Individual Deposits subject to Check	14,733.87
Time Certificates of Deposit	1,550.00
Bills Payable and Rediscouts	16,000.00
Total	\$50,707.30

Of the Above Amount of Loans and Discounts

To officers of the Bank	\$ 3,700.00
To Directors of the Bank	6,087.96
To Stockholders of the Bank	9,110.31
I, E. F. Anderson, Cashier, Bank of Clinton, Miss., do hereby certify that the foregoing is a true, full and exact statement of the Assets and Liabilities of said Bank on the day and date named therein, as shown by the books of same.	

E. F. Anderson,
Cashier.

Sworn to and subscribed before me, a Justice of the Peace, in and for the county of Hinds, Mississippi, this the 24th day of September, 1908.

J. H. Whitfield, J. P.

Examined and found correct.

E. J. Smith,
Auditor.

This Sept. 25, 1908.

Pleasant.

Our meeting at Pleasant was quite a success.

Received 19 by baptism, 1 restored and 1 by letter.

I had no preaching help.

The church called me again unanimously for its pastor.

Yours in the work,

A Subscriber.

Brother W. Y. Quisenberry.

It has been my privilege to have this dear brother with me in both my churches—D'Lo and Braxton. I consider the pastor fortunate indeed whose people hear his masterly presentation of the seminary, and especially his splendid lecture on China. One brother at Braxton who has given but little for missions, pledged himself to support a native missionary.

Respectfully,
C. E. Welch, Pastor.

Malaria.

The worst foe of the people living in all the Delta country is Malaria. We all imbibe it. We eat it, we drink it, we inhale it, when we breathe. It Poisons the Blood, engorges the Liver, and Overtaxes the Kidneys and charges the system with this deadly poison. We feel bad, have no appetite, can't sleep, are constipated. Dr. Reams has discovered a specific remedy that Cures Malaria, (we have thousands of testimonials to this fact). Billiousness, Constipation, Sick-Headache and all Liver and Kidney troubles. 10,000 Bottles of Reams' Liver and Kidney Pills were sold in Jackson, Miss., the past year. Every bottle is guaranteed and money refunded if purchaser is not more than pleased and out of all sales made, of thousands of bottles, all over the South, there has not been one complaint. Two of Reams' Liver and Kidney Pills and 10 grains of Quinine will cure a cold in one night. Price 25c per bottle, or 5 bottles \$1 by mail.

For our reliability, refer you to Gov. A. H. Longino, Dr. T. J. Bailey, R. O. Edwards, P. M., or any citizen of Jackson.

For sale at all druggists or by mail from Reams Pharmacal Co., P. O. Box 22, Jackson, Miss.

Some Utterances.

Some things were recently uttered that are cause for some thinking.

"Eighty-seven out of every hundred converts come from the Sunday School."—W.

"We teach the children in our Sunday Schools to be good and go to heaven."—H.

"One-half who attend the Sunday Schools are lost."—B.

The above declarations were made before an Association, the same hour by three different brethren. These brethren ought not, and perhaps would not, positively make such statements if they did not know them to be true.

These statements taken together seem to furnish a possible clue to a prolific cause of such a large percentage of unconverted church membership in our churches, which is the worry and almost hane of so many pastors, and the paralysis of so many churches.

If the Sunday School is 'the foundation whence the church draws material for membership,' "the nursery whence are drawn men and women made ready for the church," "the church teaching and making disciples—prepared material for the church;" and if be true that a large percent of the material in our churches is unconverted (as many pastors sadly believe), the Sunday School needs reconstructing; and the pastors and churches need to see that the way of life is therein taught.

If the church is dependent on the Sunday School for saved ones, in whole or in part, to become members, then the church, if she has any authority over the Sunday School, is under most sacred obligation to have the Sunday School teach with emphatic clearness, the gospel of salvation—that which God makes his power to salvation.

If, however, the church has no authority over the Sunday School, (as many seem to think), then the church has no responsibility in the matter, and to a weak-eyed brother it might appear well to dissolve the churches and substitute Sunday Schools in lieu thereof.

Isn't there a disposition in some quarters to magnify the Sunday School too much and minify the church over much?

P. A. Haman.

Woman's Work.

Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.
(Direct all communications for
this department to Clinton, Miss.)

Woman's Central Committee.
Mrs. A. A. Hackett, Meridian,
President of Central Committee.
Mrs. W. R. Woods, Meridian,
Miss., Secretary of Central Com-
mittee.
Mrs. W. S. Smith, Meridian,
Miss., President of Sunbeam
Work.
Mrs. Martin Ball, Winona,
President of Young Woman's
Auxiliary.

Officers of Annual Meeting.
Mrs. J. D. Granberry, Hazle-
hurst, President; Mrs. Paul
Smith, Meridian, Vice-President;
Mrs. G. W. Riley, Jackson, Re-
cording Secretary.

Our Topic for October.

"Native Converts."

"The Help of the Helper."

Heavenly Helper, Friend divine,
Friend of all men, therefore mine.
Let my heart as thy heart be;
Breathe thy living breath through
me.

Only at thy love's pure tide
Human thirst is satisfied;
He who fills his chalice there,
Fills, with their souls to share.

As a bird unto his nest,
Flies the tired soul to thy heart,
Let not one an alien be!
Lord, we have no home but Thee!

—Lucy Larcom.

While the number of native converts during the past year is not so large as it has been in former years, there have been more people reached, occupying a higher class in society than at any other time. "To the poor the gospel is preached," and these are today wielding a mighty influence in the world. Yet is it no less there that the rich and learned possess powers of influence, which the first class can never know. Another fact worthy of notice is, that aged people in heathen countries accept the gospel more readily than do the same class in Christian lands. Possibly this may be due to the fact that the aged and infirm in heathen lands have very few sources of comfort in this life, and are therefore the more eager to take hold of a religion offering them hope for another life. Perhaps the most effective way of bringing before our societies native converts in heathen lands is to speak of one or two individual cases.

A converted Indian once gave the following testimony in a meet-

ing: "I am thankful that Jesus the road came, and I am saved, clean, inside and outside. When the country opened, white men raised cotton. I picked cotton for one white man. He gave me a sack, I put in it cotton, bolls and all. When he put it in wagon, it look very dirty. But when he took it to the gin and ginned it, it came out in the bolls all white and clean. That is like my life. It used to be dirty, when Jesus took me, and made me white and clean. A Buddhist nun, Miss Whang, came under the influence of Miss Pierce, one of our Chinese missionaries, and was received into her home.

For some reason, Miss Pierce had to leave home, and the young girl was sent to Miss Julia MacKenzie, another missionary, with the request that she be allowed a place in the woman's compound, very near the girls' school. The young woman was so repulsive in appearance that even the good missionary hesitated about receiving her. But Miss MacKenzie's loyalty to her friend, and, above all, to her Savior triumphed, and the poor nun was taken into the home. There seemed to be very little time to devote to her, but so intelligent was she, so eager to learn, that she soon proved herself capable of being an assistant in teaching others, and the missionary now believes that she is a saved woman.

Some of us who are familiar with the old hymn books once used in the churches, remember a beautiful hymn, beginning:

O Thou my soul, forget me not
The Friend who all thy sorrows bore,
Let every idol be forgot,
But O my soul, forget him not.

That hymn was written by Krishna Pal, the first Burman convert, after seven years of arduous toil on the part of Dr. Judson. These words of a heathen convert have doubtless voiced the sentiment of many a pious Christian heart in our own Christian land, while the closing stanza has thrilled his soul in the thought of another, and a higher existence.

O no, till life itself depart,
His name shall cheer and warm
my heart;

And lisping this from earth I'll
rise,
And join the chorus of the skies.
J. L. J.

Report on the Training School.

Read before the Woman's Missionary Society, at the Columbus Baptist Association, Shuqulak, Miss., Sept. 1, 1908.

By Mrs. E. J. Ellis.

Do noble things, not dream
them all day long.
And so make life, death and
that vast forever one grand sweet
song.

There never was a time in the history of our foreign work, so propitious for the saving of the nations. The great Macedonian cry goes forth, "Send us help," and we, wishing to give to the Master's work the best, pledged ourselves to maintain a Training School, thus equipping our young ladies, who wish to enter foreign fields, to do the best work. We do not send our children out in the world to be doctors, lawyers, nor business women in any vocation, without preparation, then why not be as careful to give the same consideration to those who are willing to give themselves not to send, but to carry, the glad tidings to earth's remotest bounds.

This Training School is the conception of the Rev. E. Z. Simmons, who brought it before the Convention in 1903, Savannah Ga. Brother Simmons was on a visit to this country, taking a rest from his work in China, and was so impressed with the need of trained women missionaries, that he presented this as the work of the Woman's Missionary Union, but the ladies failed to respond with the alacrity hoped for, and the doors of the Theological Seminary were opened to young ladies wishing to offer themselves. Without going into details, I will only say, the matter was kept before the Convention until at Richmond it culminated in the magnificent gift by the Sunday School Board of the "house beautifully donated to the Woman's Missionary Union. It has been equipped and has done fine work for one year, has accommodations sufficient for forty young ladies, and the examinations were highly satisfactory.

last year. The many good things taught these students, such as sewing, cooking, nursing, singing etc., enables them to enter the home life of these heathens, and while ministering to their bodily wants, gain their confidence and prepare them to receive the blessed Christ who went about doing good.

Now, my dear sisters, I come to the object of this brief outline of our new work. When this building was placed in our hands, it was understood that we were to equip and provide for it.

We have taken for this year's work for the school, the raising of a twenty thousand dollars endowment fund. Sixty thousand is needed, and we intend to get in the future, but we will begin with small things purposing to do greater. As it now is, every girl who enters, must pay her expenses, there is no work by which she can help herself, and if her friends and church do not stand by her, the managers are helpless to aid her.

Let us take hold of this work with all our energies and show our appreciation of this gift, by raising an endowment fund sufficient to make it self-supporting.

SEPTEMBER—SAPPHIRES

A maiden born when Autumn leaves
Are rustling in September's breeze,
A Sapphire on her brow should bind—
'Twill cure diseases of the mind,
Solid gold rings with one stone,
two or three; price ranging from
\$1.50 to \$4.00.

OCTOBER—OPAL

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We sell only best European opals, carefully matched for brilliance, fire and color. Cost but little more than ordinary Mexican opals and are ten times more attractive.
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Scarf Pins, \$1.50, \$3, \$4.

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Let those of us who cannot say,
"Here am I, send me," resolve to
help others go. "The earth is
the Lord's, the cattle on a thousand
hills are his, let us not withhold
his own."

"Count your blessings,
Name them one by one,
And it will surprise you
What the Lord hath done."

A good queen once said, "When
we come to die it will not be
what we have that will give us
most pleasure, but what we have
done for others." Then let us so
work and give that it may be said
of each one, "She hath done what
she could."

(Sent by request of the Vice-
President, Mrs. Ida Glenn).

The Alaska Packers Association
is about to introduce Argo Red
Salmon in this market. It is the
largest Salmon canning company
in the world, employing an army
of 7,500 men and a fleet of over
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the choicest Red Salmon packed;
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BOOKS

Fall Publications

My Pets. Marshall Saunders. Illustrated
in colors, and black and white, by Charles Cope-
land. 12mo. Price, \$1.25.

Sermons That Won the Masses. Rev.
Madison C. Peters, D. D. Vol. I in "The Mes-
sage Series." Price, 50 cents net; postage
extra.

**Our New Testament: How Did We
Get It?** By Rev. Henry C. Vedder, D. D.
16mo, 220 pages. Price, probably, \$1.00 net.

**The Outlines of Systematic The-
ology.** By Rev. Augustus H. Strong, D. D.
8vo, 274 pages. Price, \$2.50 net, postpaid.

Fresh Water From Old Wells. Rev.
Robert G. Seymour, D. D. Price, probably, 75
cents net.

How to Grow in the Christian Life:
Or, Wells by the Way. By Rev. W. Wistar
Hamilton, D. D. 24mo. Vest-pocket edition.
Price, paper cover, 10 cents; leather, 25 cents.

The Sifting of Philip. By Everett T.
Tomlinson, Ph. D. 12mo, 320 pages. Illustrated.
Price, \$1.25.

Wrecked on a Coral Island. By Prof.
E. J. Houston, Ph. D. Vol. II in "The Pacific
Series." Illustrated. Price, \$1.25.

The Christmas Book. By Jane Stewart.
Illustrated. Decorated cloth. Price, probably,
75 cents.

BETTER THAN EVER

OUR CATALOGUE for 1908-1909

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Frontier Boxes.

Mrs. W. R. Woods, Secretary
of Woman's Work, Meridian,
Miss., has a number of letters
from missionaries expressing their
desire to have boxes sent them,
and giving the measurements for
the different members of their
families.

Mrs. Woods begs that the socie-
ties send to her for a letter, and
avail themselves of the privilege
of doing so blessed a work.

Argo Red Salmon. Your gro-
cer should have it. Ask him.

Weary.

Weary; Dear heart did I hear
thee say?

Weary of life with its rugged
way?

Weary of anguish and bitter
strife?

Weary of all that crowds into
life?

Weary of toiling the livelong day?
Weary of seeing thy hopes decay?

Weary of pain and weary of care?

Weary of sin and crushing de-
spair?

Weary? O Soul thou hast failed to
see!

The sacrifice that was made for
thee.

Weary for thou are bearing alone,
Burdens which Christ has already
borne.

Weary because thou hast failed
to trust

In Him who can save to the utter-
most;

Weary because thou hast failed to
pray.

For grace sufficient unto thy day.

Weary? Ah enter the fold of rest!
Thy aching head lay on Jesus'
breast:

He'll soothe thy anxious cares to-
day.

And kiss thy weariness all away.

—E. K.

What Wagner Recalled.

A hard headed old manufactur-
er who made his fortune as he
expresses it, "with his coat on,"
was induced by his daughters to
accompany them to a Wagner
concert, the first he had ever at-
tended. The next day he hap-
pened to meet an acquaintance
who had seen him the night be-
fore, who asked:

"I suppose you enjoyed the con-
cert last night, Mr. Smith?"

"Yes. It took me back to the
days of my youth," the old man
said with a reminiscent sigh.

"Ah summer days in the coun-
try, girl in a lawn dress, birds
singing and all that?"

"No, the days when I worked
in a boiler shop in Scranton."

Philadelphia Ledger.

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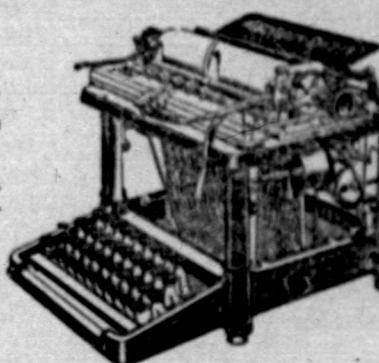
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The Brown-Franklin Co., Geo. W. Riley, Mgr., Jackson, Miss.

Deaths.

Hamilton.

Sister Susan Hamilton of Salem, (Hinds county, Miss.), church, and widow of Deacon James Hamilton, was born Oct. 9, 1834, died May 5, 1908, and was buried at Salem.

"Blessed are the dead which die in the Lord."

Sister Hamilton's profession and life inspire in those who knew her, very strong belief that she thus died. As a Christian, she enjoyed the confidence and love of all, and her memory is precious. She always stood by her pastor helpfully.

An Ex-Pastor.

Peck.

James W. Peck, one of the oldest members of the Aberdeen Baptist Church, and among the oldest citizens of Aberdeen, having been here for about fifty years, after a lingering illness, he died very suddenly Tuesday evening, Sept. 22, 1908, at the home of his daughter, Mrs. John C. Wicks, with whom he had lived, for say 2 years.

Brother Peck was 77 years old, 12th of August, past.

As a business man, a success; as a Christian, his life evidenced the fact that there was a love for the house of God, that the world knows nothing. He was not only willing to live for Christ, but in his last hours, spoke of his being ready for the summons. We that remain feel keenly the loss to the church in all its work.

May his life be an incentive to us that remain to press onward, knowing there is a reward for all who live and look for His coming.

A. J. Brown.

Aberdeen, Sept. 23, 1908.

Arzo Red Salmon is cheaper than beefsteak and contains more nourishment.

Woman's Missionary Union.

The Woman's Missionary Union of the Columbus Baptist Association which convened at Shuqualak, met in the Methodist Church, and was one of unusual interest in spite of the illness of our absent Vice-President, who presided.

The Devotional meeting was led by Mrs. Kings and a sweet spirit seemed to pervade every heart.

We were heartily welcomed by the Shuqualak ladies, and responded with pleasure.

No one could listen to the reports from the Woman's Work in our various churches and not feel encouraged, and yet we all resolved before God that we would heartily co-operate in the great FORWARD MOVEMENT of our Home and Foreign Mission Boards

in the coming year, and minimize these reports by far greater next year.

The greetings and appeals of the Boards were very inspiring and we pray God may help us to answer their prayers.

Mrs. Ellis gave us a very excellent account of the Louisville Training School and its object, and some of us who have been in close touch with it when the first efforts on the part of those noble women to establish the home were made, felt our hearts thrill with joy when we realized that their struggle had been rewarded so far beyond their expectation, and I am sure each Society felt like putting a shoulder to the wheel, end helping this noble work along, as never before.

Mrs. Whitfield gave us a most interesting account of the Southern Baptist Convention at Hot Springs, and having attended the Convention her heart was full and we enjoyed many good things as a result.

She told us of the Margaret Home and its labor of love for the dear missionaries and their children.

Our Woman's Work is moving steadily and surely to larger and grander things, and we pray the time may speedily come when every Baptist woman will be a member of the Missionary Society in her church.

This is our sphere of labor for the Master, and if we fail to embrace this opportunity of service for Him, we cannot but fail to hear at life's close from the lips of our blessed Lord and Master, "She hath done what she could."

The resignation of Mrs. Glenn as Vice-President was not accepted, and she was re-elected for another year.

We adjourned feeling encouraged and strengthened by our meeting together.

E. K.

A Good Meeting at Gallman.

Bro. C. T. Kincannon of Lexington, came to us on the fifth Sunday in August and remained until after the morning service, the following Saturday. The meeting continued until Sunday night, making eight days in all.

The Lord graciously blessed the word so ably preached by Brother Kincannon, to the salvation of many souls.

Twenty have been baptized, four were restored, and three received by letter, as a result of the meeting—27 in all.

Our church manifested a readiness for the meeting, by having four for baptism, before the meeting began. Hence, I have baptized 24 here at Gallman this year, 5 at Damascus and 6 at New Zion, making 35 in all on my field of labor.

Brother Kincannon was here four years ago and the Lord gave this church a gracious meeting

then. The people had confidence in him, and his manner of conducting meetings is safer and sound. We had him in our home, where the gentleman and refined breeding manifest themselves, and we have never had a more perfect Christian gentleman in our home than he. Happy the church that secures him for special meetings.

Yours in the work.

R. L. Bunyard.

Gallman, Miss.

Some Meetings.

Brushy Fork—Our meeting began on Saturday before the 4th Sunday in July. We had with us Brother James Jacob, of Glading, to do the preaching, and he did it well. The church was greatly strengthened. One for baptism.

Beech Grove—Second Sunday in August, here we had Brother R. R. Jones, who did the preaching from Sunday until Thursday night. Brother Jones is good help in a meeting. He gained the esteem of all.

Friday morning, in the presence of a large audience gathered at the creek, the pastor baptized 22 converts.

Services in the afternoon, one received for baptism. Total received, 27. This closed one of the greatest meetings the church ever held.

Hermanville—On Friday night before the 5th Sunday in August. On Sunday, Rev. S. R. Young of Martin, came and preached for us from Monday until noon Thursday noon. Brother J. E. Willis did the preaching Thursday. Brother P. S. Morris of Port Gibson, came, who did the preaching until Sunday night. Our meeting closed Monday night. Results: 4 baptized, 2 by letter.

J. H. Purser.

The Brainy Bunch.

Mr. Sinie—Do you see those three people walking together

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down there?

Mrs. Getup—Yes; who are they?

Mr. Sinie—One is a somnambulist, one is a kleptomaniac and one is a plagiarist.

Mrs. Getup—Law sakes! I never dreamed we were going to meet so many brainy people in a bunch.—Kansas City Newsbook.

The Fuller He Gets.

"Bliggins is a very inconsistent man."

"In what way?"

"The later he stays out at night the more he wants to sing 'Home, Sweet Home'."—Exchange.

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Junior Quarterly	2	2
Lesson Leaf	1	1
Child's Gem	1	1
Kind Words (weekly)	15	15
Youth's Kind Words (semi-monthly)	15	15
Baptist Boys and Girls (large 4-page weekly)	8	8
Bible Lesson Pictures	75	75
Picture Lesson Cards	25	25
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Junior B. Y. P. U. quarterly, in orders of 10 or more	10	10

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AN OLD AND WELL-TRIED REMEDY

From Brookhaven.

After looking over the "Woman's Work" in the Record from issue to issue, longing for news from the societies and for helpful items, I have decided to see what I can do to add to the interest of its columns for, at least, one issue.

Last Monday I distributed the few Records I had at hand, and they were eagerly seized by the sisters. Out of the twenty-one ladies present, at one meeting, only five or six read the paper regularly. I believe if each Record given out, contained a woman's department full of good things, it would serve as a great inducement to the women to become subscribers, and, as it is one of the duties of the W. M. U. to circulate our State paper, will we not all resolve to assist our editor and improve our department, thereby adding to the value of the paper in our homes?

Our W. M. S. is prospering and reaching out always for "Higher Things" spiritually, intellectually and materially. We keep in touch with the Sunday School work, by adopting as a study each Monday the lesson that will succeed the following Monday, appointing different members to lead at each meeting, the president always holding herself in readiness for any absence or deficiency. The first Monday in each month is observed at some home as a Program-Social meeting, at which time the prescribed program in "Our Mission Fields," is made the most prominent feature. The other three meetings of the month are held as business sessions at the church. Our attendance is growing to be remarkable. We are now preparing our third box for one of the Orphanage girls who will re-enter Hillman College; we will observe Enlistment Day in October, we have pledged one dollar each to be "raised" as an offering to our local "Church Fund" in December; we make a special offering for missions the first of each month; and above all, we are striving for a more sincere Christian life, individually. I mention these points to help some who have asked "what and how to do" in a missionary society.

The Y. W. A. is a revelation to the older organization. It has a membership of about thirty, and a semi-monthly attendance of perhaps fifteen or twenty. The girls have made about \$25 for their "Organ Fund" during the summer and have a neat sum in their treasury besides. Their newly-elected officers are Miss Annie Burns, president; Miss Birdie Greer, secretary; Miss Fannie Maxwell, treasurer. The organization seems to be an inspiration to the girls, as they are to us. They also study the Mission Fields, have finished "Aliens or Americans," and are now ready

to adopt some other study.

Mrs. J. A. Naul and Miss Maude McCalip will lead the Sunbeams, and there are enough of them to shine all over this vicinity.

Our splendid Sunday School is sadly bereaved in the death of its beloved superintendent, Hon. W. F. Parsons, who, for sixteen years has stood valiantly at his post of duty, sometimes amid discouragement, and disappointment, known only to himself and those closest to him. He was adapted in a remarkable degree to such work, and there is none among us who can fill just the sphere that he occupied, by reason of his natural endowments of mind and heart. Two others in the church and the writer have served with him in the work through the period mentioned; and never in all that long time did a shadow rest between their souls and his to cast reproach upon the name of our Friend Divine, who died that such as he might live—so cordial, so self-forgetful, so willing was his service and so pleasant the association of those "like minded" with him.

As sexton or superintendent, as pupil or teacher, he served as necessity demanded.

It is comfort to reflect that though God takes away the workers, the work, in His name, goes on; and, at last, in all truth,—The living are the Dead who sleep. And we, who bend above and weep,

Shall Live some Golden Day, As he does now.

Lena M. Hobbs.

Brookhaven, Sept. 11, 1908.

Eggs is Eggs.

Let us sing the praise of the Great American Hen, who, during the past year, may well have ecked with pride over the production of nearly one billion three hundred million dozens of eggs! Do you realize what that means? Well, listen:

If, instead of remaining quietly at home in Iowa, she had chosen to demonstrate her powers to the universe at large, the Hen might have laid those eggs, each two inches long, end to end, in a continuous chain reaching 238,818 miles up to the moon, back again, and then more than half way around the world for good measure—a total of 492,424 miles of eggs! Furthermore, if those eggs had been made into one omelet half an inch thick, that omelet would easily have covered Manhattan Island, an area of twenty-two square miles!

An old Mohammedan legend tells that King Solomon used to travel through the air with all his armies on a wonderful flying carpet, protected from the rays of the sun by the wings of a host of birds. Now, according to the poultry census, there are in the

THE ESQUIMO

eats blubber. The lumbermen eat pork. The Norwegian fishermen live on cod liver oil. These people are constantly exposed to cold and physical strain. Experience has taught them that fatty foods give warmth and nourishment.

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United States about two hundred and eighty millions of chickens, guinea fowls, turkeys, geese and ducks of the poultry voting age, which is three months or over. If required to furnish a moving canopy like that of King Solomon, the barn-yard fowls of this country, allowing only a foot of spread to each, could easily shadow a space of ten square miles.—Arthur Guiterman in October Woman's Home Companion.

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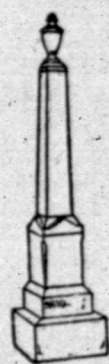
This new invention, U. S. Patent No. 86,881, renders unnecessary such clumsy, unsightly and troublesome devices as trumps, bells, horns, and drums, etc. It is a tiny electric telephone that fits on the ear, and which, the instant it is applied, magnifies the sound waves in such measure as to cause an astonishing clearness in the hearing of all sounds. It overcomes the buzzing and roaring ear noises, and also constantly exercises the vital parts of the ear that, usually, the natural, unaided hearing itself is incapable of restoring.

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Time and Place of Meetings of Associations.

Lawrence County—Prentiss, Friday, October 2.

Louisville—Antioch—11 miles north of Louisville, Saturday, October 10.

Carey—Wall Street Church, Natchez, Saturday, October 3.

Chester—Mt. Moriah Church, 5 miles northwest of Weir, Aberdeen, branch I. C. Railroad, October 3.

Liberty—Pleasant Grove Church, Saturday, October 3.

Oktibbeha—Fellowship Church, Lauderdale County, Tuesday, October 6.

Yalobusha—Charleston, Wednesday, October 7.

Pearl Leaf—Bassfield Church, Wednesday, October 7.

New Liberty—Concord, 6 miles west of Mize, Wednesday, October 7.

Mississippi—Mount Pleasant, Amite county, 12 miles northwest of Liberty, Thursday, October 8.

Pearl Valley—Oak Grove Church, 13 miles northwest of Philadelphia, Saturday, October 10.

Deer Creek—Snaw, Tuesday, October 13.

Aberdeen—Houlka, M. J. & K. C. Railroad, Tuesday, October 13.

Coldwater—Sardis, I. C. Railroad, Wednesday, October 14.

Mages's Creek—Centerville Church, Pike County, 5 miles southwest of Tylertown, Wednesday, October 14.

Hopewell—Hillsboro Church, Wednesday, October 14.

Lincoln County—Topisaw, Friday, October 16.

Kosciusko—McCool, Aberdeen branch, I. C. Railroad, Friday, October 16.

Leaf River—Pleasant Hill, Green county, nine miles northeast of McLain, October 17.

Choctaw—Center Ridge Church, Kemper county, Saturday, October 17.

Timbigbee—Shiloh, Poplar Springs, Itawamba, Saturday, October 17.

Trinity—Mantee, M. J. & K. C. Railroad, Wednesday, October 21.

Bogue Chitto—South McComb Church, McComb, October 22.

Monroe County—New Prospect Church, Monroe County, Friday, Oct. 23.

Harmony—Walnut Grove, 20 miles north of Forest, A. & V. Railroad, Friday, October 23.

Red Creek—Hickory Springs Church, 9 miles east of Poplarville, Saturday, September 26.

Lebanon—Emmanuel Church, Hattiesburg, Wednesday, October 28.

Gulf Coast—Gulfport, Wednesday before Second Sunday in November.

Ebenezer—

We beg that every brother interested will carefully look over the above list, and if you know (do not guess), of any necessary corrections, write the Record at once, so that everything may be right.

Argo Red Saron is warranted to comply with the provisions of the National Pure Food and Drugs Act of June 30th, 1906, and is not adulterated or misbranded.

London at Night.

There are a few views which make a stronger appeal to the imagination than that of the Thames at night, seen from some point that gives a view of the historic towers of Westminster rising into the purple sky, and the long frontage of giant hotels, illuminated from basement to attics. The ugly features that crude daylight reveals are forgotten and the hum and bustle of the vast city reach one softened and poetized. It is the London of Whistler and Turner—an aspect of their own city of which many Londoners know nothing.—Home Messenger.

Unhappy Illustration.

"Johnny," said a teacher to a grocery man's six-year-old, "a lie can be acted as well as told. Now, if your father would put sand in his sugar and sell it, he would be acting a lie and doing very wrong."

"That's what momther told him," said Johnny impetuously, "and he said he didn't care."

Vagaries of the Plumb Line.

One of the curious things that men of science have discovered in their innumerable efforts to measure and map the earth with the least possible error is the fact that there are places where the direction of a plumb line is not vertical. Irregularities of destiny in the crust of the globe may produce this phenomenon.

A remarkable instance has been found in the island of Porto Rico where the deviation from the vertical is so great that in mapping the island the northern and southern coast lines, as shown on the older maps, had each to be moved inward half a mile.—New York Tribune.

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If you wish a demonstration of what this remarkable remedy will do, send your name and address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and you will receive by return mail a free package and an illustrated booklet. Write before you forget it.

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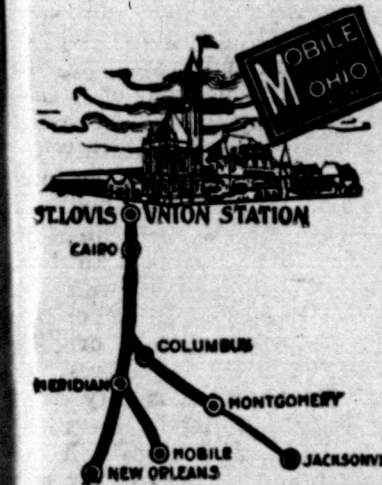
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Some of the Benefits to Associational W. M. U. Meetings.

"Man may work from sun to sun, but woman's work is never done."

This implies that woman's work is a great work. The vastness of her work in our Southland's Baptist Churches in a financial way is indicated in her contribution last conventional year. It amounted to \$210,742.04 in cash and boxes. After the great loss through her in Eden, she was for ages as a sleeping or imprisoned giant, but in the advent and incarnation of the Lord Jesus Christ her lost honor was regained and she was reinstated into her rightful sphere, and her sleeping powers were quickened and set free. So now we find her sitting at the feet of Jesus catching the words of life as they fall from His lips, and today she is marking every land with her footprints, breaking the bread of life to others. Today her influence is found wherever the poor and needy and suffering are found. And it is all done as unto the Lord.

20 years ago our W. M. U. was born, in order that we as women might do our best work for home and church and denomination. We all know something of our beginning. It is needless for me to review. Each State has organized its women, having its officers, central committee, etc and last, but not least, we have our associational organization with its annual meeting. Why do we have these annual meetings? For the benefit of the work and the help of each other. The first benefit I believe is the information we get on all the lines of our denominational work, especially that confined to our own association. This of course, we get from the reading of reports, letters, talks, etc. You know we are never interested in anything we don't know anything about.

Second benefit. Having been informed our hearts begin to bubble with enthusiasm. Enthusiasm is strength—not the only strength perhaps not the best strength, but yet strength, marvelous strength. Behold the rush of the well high irresistible legions of France as they followed the first Napoleon through his 100 victories; listen to the "ten thousand times ten thousand voices" which the exile on Patmos heard and which "were as the voices of many waters," and how mighty is enthusiasm! How it drives everything before it snatching victory from defeat! Say what we will of enthusiasm, it is one of the great powers in our meetings.

Then comes the benefit of wise planning of the Lord's work. We know no other way, time or place where we could get the benefit of so united planning. Our ear to the orphanage last year is a good illustration of our planning. Our frontier box is another. In these meetings we try to carry out the motto of "plan your work, and then work your plan."

Fourth. The social or fellowship benefit. We are not machines, each one contributing its part toward the attainment of the great end and bearing no other relation toward each other. Nor are we scattered workmen in a mighty western ranch who never meet or hear the sound of one another's voices. We are a blessed company who have passed by the same regeneration into close and tender spiritual union with each other. We have had the same experience of repentance and forgiveness of sin, the same experiences of love of joy and of sorrows and we are working together under the readership and in the employ of the same eternal Savior, looking forward unto everlasting rest in the same Father's house on high. This true fellowship of love and interest and sympathy we find here with our friends and neighbors and fellow-workers for the Lord.

Last, but not least, is the scriptural benefit.

He has promised that where two or three have come together in my name, there am I in the midst. They tell us that only one woman in ten is enlisted in our W. M. U. May each of us return to our homes so filled with the benefits of this meeting that we may be able to win the other nine women of this association as members of our W. M. U.

Mrs. R. L. Bunyard.

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Literary Notes.

It is many years since so absolutely new and original a theme for a story of fancy for the young has been hit upon as that of "King Time, or the Mythical Land of the Hours," by Percy Keese, Fitzhugh, which is the leading juvenile on the list of H. M. Caldwell Co., of New York and Boston this fall. And it is quite as long since so happy and harmonious a set of illustrations have been woven into a text as those by L. J. Bridgman in this book. They are as much an integral part of the story as are Tennyson's illustrations to "Alice in Wonderland." "Where the lost hours go" is the theme of the book. The little hero visits the mythical kingdom of Father Time. He meets King Time, innumerable imps who represent the various hours of history, the old Duke of "Procrastination," who is waging war against King Time, and becomes involved in the military prepara-

tions, which are never completed. Different imps, each representing some great events in the world's history, tell the stories of what they saw during their life in the world, to the amusement, instruction and astonishment of the hero. Imps representing the hours, minutes, jiffies, etc., are grotesquely significant of the general theme of "Time," bearing resemblance of the clock-work, clock faces, etc. The houses in which the imps live are in the shape of clocks—alarm clocks, Swiss clocks, Cuckoo clocks, etc. The story is told partly in prose and partly in verse—the rhyming part of the tale is wonderfully bright, ingenious and catchy, and many a small boy and girl this Christmas will be telling of "Tockerlore" and "Ticker-leen" and "the land of Minutel."

Pussy Cat stories are always a joy to our little boys and girls. Elizabeth L. Gould in "Barbara and the Five Little Purrs," published by the H. M. Caldwell Company of New York and Boston this fall, has given us a delightful new one, describing a charming little girl and her simple but amusing and perfectly natural experiences with Madame Purr and her five kittens. The cats talk, as we may fairly suppose cats naturally talk, and the pretty idea of family life underlying the story gives it a special value. The illustrations by Miss Josephine Bruce both in color and black and white are graceful, and attractive, as is all the work of that accomplished artist.

If there is one thing more wonderful than another about the Lore of Nurseryland, it is the fact that it contains the same elements in every language of every race in the world. The children of North, South, East and West have their counting-out rhymes, and exact equivalents of our Mother

ARE YOU SURE

That the ice cream you buy is strictly PURE?

Do you know that the makers' hands were clean, flies excluded from the factory, and freezers and other utensils kept in Sanitary Condition?

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Goose rhymes and lullabies. Messrs. H. M. Caldwell Company of New York and Boston, publish this fall a collection of "Lullabies of Many Lands," compiled and illustrated by Elizabeth Withington, which bears out the foregoing statement. It is a mother's book for children, containing the lullabies of no less than thirteen different nationalities, with the text set to music. In one or two cases the most musical original words are given, but the rest are English. The book is very daintily and appropriately illustrated in monotint, and these and the contents and the beautifully emblematic cover with the end papers covered with the heads of beautiful babies will make it a favorite book to give to mothers as well as a popular one with the mothers themselves will be tempted to buy.

The fashion of "Annuals" is not likely soon to die out, especially if they are kept up to the high standard of excellence which marks the first issue of Caldwell's "Boys and Girls at Home Annual," published by H. M. Caldwell Company of New York and Boston. The title is a happy and attractive one, much more so than some of the namby-pamby titles we have been accustomed to in the past. It is not a bound volume of a monthly magazine nor a hash of old material served up in a new guise. The stories, bright and smart, with plenty of go and action in them which children like, and the illustrations full of life and movement which attract and hold the child's attention, are either specially done for the volume or are the best submitted to the editor during the year. In every case the aim has been to give the best in both text and illustrations regardless of cost. Many of the stories are by eminent hands and the illustrations are by prominent artists. The type is good, clear and easy to read, and it makes a handsome and artistic volume bound in picture boards, 8 1/2 inches, of 192 pages, with over 150 illustrations, including 46 pages in color.